

# TWO Faces vnder a Hood,

OR,

*The Cloake of Hypocrisie, worne thred  
bare by many, and perceiued  
by few.*

Novv newly turne



Printed for Iohn Trundle dwelling in Barbican.

1697.

TWO

Faces under a Hood

OR

The (look of) Episcopis, some three  
bare by many, and perceived

Now newly turned



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# TO THE RIGHT

worshipfull, maister Hugh Browker,  
one of the Prothonotories of his  
Maiesties Court of com-  
mon Pleas.



Vuenall in his daies complained of  
the multitude of writers, saying :

—— Tener insanabile mukos  
Scribendi Cacoëthes.

And that Patrons were wearied in  
protection of their labours. There be

also many in this our age, that ad prelum tanquam ad  
prælium runne to the presse, and subscribe to their  
indeauours : yet learning was neuer so friendlesse, that  
she so wearied her fauorers, but that alwayes hir works  
found some worthy Mæcenas. I haue in this litle booke  
discovered the follies of irreligious Hippocrites and dis-  
semblers, by which the Church hath beene vilipended,  
God hath beene offended, and the Land grievously pun-  
nished. God auert his future plagues, and turne his In-  
justice into mercy. G O D raise vp (especially now) trusty  
Chusa, provident Ioseph, and iust Samuel, bold Eli-  
as, playne Iohn the Baptist, instant Paule, and feeding

## The Epistle Dedicatory.

*Peter : exploding & extirpating wicked Achitophel, couetous Iudas, blind Elimas, and paltry Magus : and graunting that the fig-leaues of Authority, Parentage, Selfe loue, flattery, and dissembling, may bee pulled off from Madam Placentia, and the Noble Lady Verona may shew her liniments in vniunested and vnobscured nakednes : So that with true harts & pure Souls every one may bring the Arke of God into their houses, while they may; that their houses may be blessed, as those houses vvhether the Arke was : and that this famous Cittie vvith the adioyning places, now after their long infection, and late sorrowfull sighing of that Hei mahi quanta de spe decidi, may (as it was saide of Christ) gustare post fella fauos : to the glory of God, Church, Common-vvealth, and our priuate good.*

*I am imboldned by good notice taken of your loue to Learning and vertue, to passe this my Labour vnder the protection of your name. Not doubting but the subiect being good, it shall find your fauourable and good acceptance, and bee thereby shrouded from the preiudice of Contempt. If you looke on it, and like it, my indeanours haue a condigne counterpoise.*

*In which hope I commit your  
Worship to the Al-  
mighty.*

A. N.

# A Preface to the Reader.



**F**a Tree (saith *Chrysostome*) beare no fruit, the cause is in the root. The cause of the barren leaues of peoples trees, and their vaine words, & worse works, may be taken to be the want of Religion, and *Neutrality* in Religion. I haue therefore vnder- taken to write this smal Treatise: intituled the Bi- ble-bearer, discovering the vanity & errors of such as make a seemely profession, yet haue no true prac- tise of Religion: that would be accounted zealous, yet are *Neuters* and Irreligions: because this our age hath brought forth many a prodigious *Polipus*, and vaine ayre-full *Camelions*.

Wherein, *Si fortè mihi vitio detur*. If perchance I be blamed (especially of idle make-bates, and ga- ping Cauillers) that I haue applied some writers to my owne vse, I aunswere them as <sup>a</sup> *Patricius* did the like: *Me parum admodum fidei rebus meis facturum fuisse; Si solum autoritate mea interer*. Besides, it is the custome of all Writers to mingle other mens thinges with their owne. *Tum vt certiora scribant, tum vt gratius, iucundiusq; legantur*. Both that the truth may bee written more certainly, and that which is written may be to the Reader more grati- ous and pleasing. Or as <sup>b</sup> *Aphranus* being accused, <sup>b</sup> *Idem ibi* that he had taken much out of *Menander*: I confesse (saith he) I haue taken not onely out of him, but out of every one that agreed to my matter. *Quodcunq; me non posse facere melius credidi*. Onely this I feare

## A Preface to the Reader.

that the Authors whom I cite, may returne *Martialis Apostrophe* vpon me, *Sed male dum recitas, incipit esse tuum*: That their liquor running through so meane a Channell, hath lost much of his sweetnes.

Of the manner enough: for the matter it selfe, howsoever this meane Booke hath learned this meane, *Parcere personis, Dicere de vitijs*: To spare the man, and to touch his manners: yet some (as *Lips.* *sus* speaketh of a booke of his) *homines male acuti, & callidi sensisse, aut scripsisse me volent quæ per somnum non scripsi, non sensi*. Will thinke I meant that which æuer came in my mind. Howbeit I may safely avouch with Saint *Hierome*. *Neminem laesi, nullius nomen mea scriptura designatum est. Neminem specialiter meus sermo pulsauit &c.* I haue stricken

against no mā, but only his strife: Maligned no man, but his malice; nor enuied any, but his enuy. Them that are factious people and contentious, I easily vnderstand I shall not please, nor doe I passe to be iudged of such, or of mans iudgment, when I iudge not my selfe. Onely thee (gentle Reader) I intreat, that what *Socrates* thought of *Heracitus* his obscure booke, thou wouldest charitably say & thinke of mine. *What I vnderstand is good, and I hope that vvhich I haue not vnderstood*. If thou finde I touch some kind of men, & their customes (which is not my wont) let me craue pardon for my want. If in hate of Hypocrisie, and heate against the spirit of singularity, and Schisme, and to auert the Readers frō it, being prouoked, I haue called some dissembling *Bible-bearers*, *Neuters*, or *Nullifidians*, beare

Lips. prefat.  
d lect in lib.  
uul. Doct.

Ad Nepot.  
e vita Cleric.  
Cicer. ad  
ttic. facile  
telligo pug-  
ndi cupidis  
non satisf-  
ere.

## A Preface to the Reader.

beare with this also: *Ipsa enim necessitas aduersus huius certaminis doctrinas instans, talem nobis sudorem efficit, et ut lectores auertantur*. As saith Epiphanius, f Epiphan. præfat. in lib hæres.  
in not vnlike case. I did it, because sinfull schisme, and hypocrisie is impudent: and hauing a whoores forehead, will not bee ashamed till wee spit in her face.

In respect of which, as *I* cannot hope for much acceptance of my widowes mite, for some will despise it as a thing of no value, and disdain to read it: others in not loue to the name, consider the person, not the thing; & more commend others silence then this indeauour: some account mee bold, for handling such matter: some think themselues skilfull and learned, if they can detract from other mens labours, *Et non quid ipsi possint: Sed quid nos non possumus, dijudicent*: So may *I* iustly wish with *Lucilius*, that neither the best nor worst learned might be my Readers: because they vnderstand nothing at all, and these more then (perhaps) *I* mean. *Perseum non curio legere, Laliū volo*. *Perseus* is too learned, *I* wish honest, and not vnlearned *Lalius* to be my Reader. If *I* haue doone well it is the thing *I* desire; if slenderly & barely, it is that *I* could: howsoever let the profit bee his that reades, the paines his that hath written. And this for *Momus*.

Cicer. lib. de Orat.

Mart. Epigram.

*Carpere vel noli nostra, vel ede tua.*

Thine. A. N.

A Preface to the Reader

Some will think of this as a new work, but it is not so. It is a new edition of a work which has been published before. The author has been very careful to correct all the errors which have crept into the former edition, and to add some new matter. He has also been very careful to preserve the original style and spirit of the work, and to make it as useful and entertaining as possible. He trusts that the Reader will find it so. He has been very careful to correct all the errors which have crept into the former edition, and to add some new matter. He has also been very careful to preserve the original style and spirit of the work, and to make it as useful and entertaining as possible. He trusts that the Reader will find it so.

Empress of the East, and the like.

Thomas A. M.

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*The Speakers names*  
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THEOTIMVS, and POLIPHEMVS.

The.



Oliphemus, thou art very well met : for traunayling along the way alone, my eyes presented with no desired objects to feede vpon, nor my heart made happy

in the fruition of any hopefull accident, I began to bee melancholy: and thy coming tenders occasion vnto me to talke, aswell to satisfie my minde, as to beguile the tediousnesse of time.

Poli. I am glad Theotimus, that my presence may either pleasure you, or profit you : for mine owne part, my fortunes are all alike : No wind at any time blowes me any comfort or commoditie, but trauaile I whither I wil, *Per varios casus, & tot discrimina rerum*, I still continue in the same stain : A good yeare mends me not, nor a bad pairs me not.

Theo. It may be so (Poliphemus) for that is a fate that waies folloves men, that fashion themselves to time, that can play on both sides, that can be, *Verbis tenus, factis remissus*. Such as can hold with the Hare, and run with the Hound, and care more for a dramme of dissimulation, then a pound of plaine dealing.

Poli. But I pray thee tell me (Theotimus) what makes thee thus Criticall : Or causeth these complaints against the condition of Times : Is it any former obseruation from others, or any present object from my selfe?

Theo. It is both.

NOTE

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Theo. It is both.

A Preface to the Reader

There is a great deal of vanity in the world, and a great deal of pride. The most of us are contented with our own little share of knowledge, and are not desirous to know more. We are contented with our own little share of wisdom, and are not desirous to know more. We are contented with our own little share of virtue, and are not desirous to know more.

I have written this book, not for the sake of fame, or for the sake of money, but for the sake of truth. I have written it, that I might be able to say to myself, that I have done my duty. I have written it, that I might be able to say to myself, that I have done my duty. I have written it, that I might be able to say to myself, that I have done my duty.

God bless the good man, who has written this book.

Thine A. M.

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Theo. It is both.

## The Bible-bearer.

Po. Why then seeing our way is alike, and time  
sents vs with like opportunity: before I heare mine  
faults rehearsed (if at any time heretofore I haue note  
ny in me) let me heare other mens blemishes blazed.  
(as thou saiest) carry (like *Ianus*) two faces vnder  
hood, y are men for all inanity of goodnesse, as welles  
out water: for lightnes and instability, as winds  
out raine: for barrennesse, trees without fruite: and  
darkenesse, Stars without light.

11 Theo. The more shamefull that any fault is (*Poliphemus*) the more carefull we should be to shunne it. What  
more haynous cryme then Hypocrisie, yet what  
more common then such behauior: There liue now  
many Monsters in nature, Apostataes from God, Atheists  
in error, Counterfeites of holynesse, that professe  
the Kingdome of the Gospell, but for the most part imbrace  
the kingdome of the world: that are Angels in thew,  
deeds Devils: that are Saints in face, in hart Serpents.  
Gods word swimming in their lips: but detestable  
than digging in their soules.

Poli. Such are termed Atheists, are they not Theodorus?

777 Theo. You may call them what you will, but I thinke  
they are people worse then Atheists, for the Atheists pro-  
fesse themselves to bee (as they are) openly wicked, but  
the other by ill dissimulation, to be good: Whereby they  
ill doth more annoy vnder coulour of goodnesse. Swear  
an oath they will not, but by my truly: *Indeed-lie: As  
sure as I liue*, yet for all this faire thew, they will not  
to practise any vnderhand preiudice against their Neigh-  
bour: and infect the heauens with their horride and  
heard of impieties.

Po. But God knoweth their secret intents (*Theo.*) doth  
he not? The. When speakest like thy selfe (*Poli.*) better  
instructed to defend thy body with thy Weapon then

## The Bible-bearer.

comfort thy soule with Gods word : dost thou not know  
that dissemble with the world they may, but with God  
they cannot : He of his knowledge cannot be deceived :  
Of his truth cannot be changed : of his inuolable faith-  
fulness, cannot be corrupted : For (although he permit  
them a while) yet doth he proceed to note downe the fal-  
shesse of their behauiour, and at length giue them to  
know that it is in vaine to make false semblance with  
him : to be ready both to worship Baal, with Achab, and  
the Lord with Iehu : To build vp the Temple with Ze-  
rubabel, and pull it down with the Aramites : To blesse  
Israel, and curse for Balaak : to cry Hosanna to day, and  
Crucifige to morrow, &c.

Reg. 16, &  
29.  
Ezr. 4.  
Numb. 24  
Math. 20,  
& 27.

Po. This same Dissimulation then is a great sin belike.

Theo. It is the Throne and crowne of all villany, the  
staine and shame of piety, the scum of fallacy, the foun-  
ter of iniquity, and confounder of integrity. It worketh  
all her falsehood vnder a colour of truth, it affecteth  
wzonges vnder a Maske of doing right : It performeth  
all manner of iniquity, vnder the Vesture of Christian  
Duty.

Po. It seemes (Theoti.) you haue bene a curious ob-  
seruer of other men.

Theo. Not curious, but carefull : and not without  
cause. For it hurteth more with a bayled seeming veri-  
ty, then doth an Enemy by armed hostility : The one  
commeth into the fielde like a man, the other into the  
Court with falsehood, like the Deuill : the one with wea-  
pon in hand, the other with payson in hart : this assaul-  
teth with valour and magnanimity, that other decei-  
neth by dissembled colour and Treachery.

Poli. But now tell me (Theo.) what saw you in me,  
that at the first gaue you occasion to make this the sub-  
iect of your speech ?

Theo. I will resolue you by and by, but first make it  
knowne vnto me what you will do (Poliphe.) hunting in  
this

# The Bible-bearer.

this place :

Poli. You aske (methinkes) a very idle question, what Houndes haue I, I pray you, or hunting-hounds here my Nets, Trammel, and hunting geere.

Theo. What do I behold : Bacchus in a Lyons coat, My swaggring Poliphemus with a Booke. This may well soz our first matter : yet you haue bin at cost to it, it seemes to me to be a warlike booke, it is so armed painted and bound about with brales of brasse.

Poli. Loke into it.

Theo. I see it well inough, and yet I see it is not sufficiently furnished as it ought to be.

Poli. What lackes it :

Theo. you shoulde haue set it soozth better, and garnish it with your owne Armes.

Poli. What Armes :

Theo. Sylenus head, or an Asses head peeping out of Tunne : for *omnis habitus difficile separabilis est a Subiecto*. And because thou cariest it, methinks the subject should be of no other matter, but the arte of quaffing, or Carousing.

33 Poly. Take heed least thou speake vnadvisedly, for things I haue herd) are exempt from mocking and blasphemy. The first is, the affaires of Princes, for they are not to be meddled with, *Qua supra nos, nihil ad nos*. The second, the miserie of them that are poore, Fortune (chaunging) may make thy case like.

*Quem dies vidit veniens superbum,*

*Hunc dies vidit, fugiens iacentem.*

The thirde, the Ceremonies of the Church, which admits no idle, vnchast, or blasphemous person. According to that of Tibullus.

*Discedat ab aris,*

*Cui tulit hesterni gaudia nocte venus,*

*Casti placent superis : pura cum monte venite, &c.*

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## The Bible-bearer.

Theo. What is it then, any Church matter, or holie thing that thou bearest?

Poly. Is there any thinge more requisite to be had in the church, or more sacred, or holy thing then the Bible?

Theo. Jesu God: what hath Polyphemus to do with the Bible?

Poly. Aske you that: What a Christian hath to doe with Christ? *Bona pars est Christianismi velle fier, Christi-*

Theo. That's true, if it bee *Toto pectore*, without Hypocrisie or Dissimulation. But (except thy minde be sodainly altered, which I desire) I thinke rather an Halbert, or a sword and dagger, would become thy qualities, and person For if (vnacquainted) I should meete thee on the sea in these habiliments, I shu'd take thee for a Pyrate: if on the land, for a very theefe and robber.

Poli. But this Bible teacheth we should not iudge any man according to his outward shew and apearance, for as many times vnder a Russet coate lurkes a Tyrannous and cruell heart, so sometimes a long lock, shag hayze, staring Muchachio, fierce eyes, a flaunting feather, a souldiours Caslocke, and a swaggring hose, do colour a Gospellers minde.

Theo. And why not: for the Wolues skinne many times doth couer the harmelesse sheepe, and (if we may beleue tales) an Asse is oftentimes hidden vnder a Lions case.

Poli. It seemes you deeme very strangely of me.

Theo. I wish that as thou carriest this booke in thy hands, so thou hadst it engrauen in thy hart. What thou wert as thou wouldest seeme to be, sound in religion, and not neither hot, nor cold.

Poli. I pray thee (*Theotimus*) what is it to be hot in religion?

Theo. It is to be baptized by Christ *cum Spiritu Sancto*,

## The Bible-bearer.

et igni, &c. Those that haue not onely cast off the work  
of darknesse by mortifying their owne flesh, deny  
their owne selues, subduing their owne wills, for god  
their own delights, & contemning the glory of the world  
the flatterings of prosperity, and the despights of adu  
sitie, but are made infatigable against all labours; in  
trepidable against daungers, and interpuable against  
all power vsing. *Tanta humilitate in Conuersatione, Su  
bilitate in fide veritate in verbis, iustitia in factis*: Such  
government in manners, and Justice in Worke,  
that theyr whole liues, are Pietie: Theyr bodyes  
Sancitie: Theyr mouthes, Verity: Theyr hearts  
Charity, and themselves Pyrrors of Integrity. They  
may be said to be hot in religion.

Poly. How comes it, that there bee so few of this  
number? You neuer had more Teaching, and Preach  
ing.

The. Whats true, But *Non omnes Sancti, qui calce  
limina Templi*: Wee are now too many Biblebearers  
Too many impious, that woulde seeme Religious,  
many that vnder the shewe of sacred holines shrowd  
multitude of wickednes.

Poly. What is the reason that the Word of God  
so frankly, and so freely taught, it fructifies no more?  
But many do still (as thou said) make Religion a Cloak  
for their euill dealing?

The. There be two causes that hinder the true  
of Religion. Worldly Riches, and Spirituall Power.  
The one oftentimes ensuing the other. For men  
measurably rich, are immoderately bent vpon the world  
So toyled with Worldly Cares, that they scarce  
spare

## The Bible-bearer.

spite themselves one breath of an Heauenly thought :  
Wealth makes men conceaue so vbell of themselves,  
that what they doe, they esteeme well done, and because  
they haue Goodes enough, they thinke themselves to be  
good enough. For Prosperity is often proude, wealth  
Wanton, and many times not onely Willfull, but wit-  
lesse.

Money is as mighty vnto mischiese as the Deuill  
himselfe : It makes men forsake G O D, and dissem-  
ble Religion. It can Worke Miracles, condemne In-  
nocentes, vanquish Armies, ouerthrowe Kingdomes,  
Alter mans Nature, Chaunge his Heart, peruert his  
will, and turne the reasonable minde into brutish af-  
fections.

*Diuitiarum sequela, est luxuria, ira intemperans, furor  
iniustus, arrogantia superba, &c.* Seeing then the vse  
of Riches, is so dangerous, mans Nature so pernit-  
tious, and the abuse so impious, wee shoulde in our liues  
shewe the fruites of true Religion, and Christianitie,  
not beare Bibles in our handes, and carry mischieues  
in our heartes : Not seeme to dispise the world, and yet  
credulye Cape and gaze after those thinges, which  
*Possefa onerant, Amata inquinant, amissa cruciant.* That is,  
Surthen them that possesse them, defile them that loue  
them, tozment them that lose them.

*Nullum est pietatis in illo Corde vestigium,  
In quo sibi Auaritia fecit habitaculum.*

Let

# The Bible-bearer.

Aug. lib. 3.  
de libero  
arbitrio.

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Let vs not so fashion our selues to the superficiall and  
deceiuing shew of the world, that we neglect Heauen  
and heauenly thinges: least they that doe see the truth  
and will not, be made blind y they cannot. For it is a  
punishment following sinne, that euery one should lo  
that gift, that he would not vse well, when hee had it  
*Ut qui rectum facere cum possit, non vult, Amittat posse cu  
velit.*

1. Poli. But now (Theotimus) goe forward to tell me  
who they be whom thou termest to be cold in Religion  
Bible-bearers, luke warme hypocrates, or Dissemblers

Theo. I will. And thinke my labour very well bestow  
ed if it may profit thee. There be three sorts of people  
cold in Religion, Atheistes, Naturall men, Epicures: The  
one is described to be without God, The other without  
Christ, the last, without any sparke of the blessed spirit  
The Atheist wantes the light of Nature, the Nature  
man, the light of grace. The Epicure the light of the law

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Rom. 1, 20  
1 cor. 2, 14  
Galat. 3.

Whereby it comes to passe, that the Atheist is Irreligi  
ous without hope. The Naturall man, Erronious with  
out truth: The Epicure Impious without conscience  
Him wee may tearme a formalist Bible-bearer, that  
religion is neither hot nor cold: For he that neither ha  
the comfort of the holy ghost in such a degree as a Saint  
nor is so chill with the coldnesse of iniquity, as an Infid  
bell, Is neither Saint nor Infidell. But as betwixt  
Horse and an Asse, is procreated a Mule: So betwixt  
this heate, and that coldnesse, is engendred a Nullifi  
an: He that loueth in word, and in tongue, but not  
deede, and in truth. Hee that is holy in profession, b  
hollow in condition: Of a good opinion touching truth  
but of an ill example touching life. Such a one indeed  
as beareth the Bible in his hand, but without true ze  
in his hart: as wil say, he is of true Religion, but is n  
truely Religious. These men haue their Coates ma

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## The Bible-bearer.

of Linſie, Wolfie, theſe are they that plough with an Oxe  
and an Aſſe: theſe do ſow their land with diuers kindes  
of ſeeds, and are like the Griffin in the war betwixen the  
Birdes and the Beaſtes. To the Birdes he ſhewes his  
winges, to the Beaſts his ſæte: profeſſing ayde to both,  
yet ſhewing himſelfe Newer to both: For as he by rea-  
ſon of his partaking of both natures hath a naturall fa-  
cility to play with both hands, ſo theſe luke-warne pro-  
feſſors, theſe Mungrell-minded mixtures, are indifferent  
to all religions, ready to partake any, but in deed to loue  
none, but as luke-warne water will be ſonneſt Ice, ſo  
luke-warne men will be ſonneſt wicked. And as Ice will  
rather diſſolue, then admit warmeneſſe, ſo they will as  
eaſily dye as return to goodneſſe. For *partim ſeruiunt Deo,*  
*partim Diabolo.* Where God being angry, the Diuell  
ſhould haue any part, doth leaue his part, and let the  
Deuill take all.

Poli. You are too bitter Theouimus.

Theo. It may be you thinke me ſo, becauſe (happily)  
I touch you nercely. But it were well with you, if you  
were none of thoſe, that for want of heat, were cold af-  
fected: nor through warmneſſe, buſt-headed, but as you  
haue beene carefull, the booke of Bible you beare ſhould  
be ſaſely bound vp, and garniſhed with outward orna-  
ments, ſo you would be as diligent, your booke ſhould  
garniſh and beautifie you with true zeale, and good con-  
ſiderations, and teach you to know your ſelfe in the Schoole  
of Humility.

Poli. What is that you call Humility?

Theo. It is a vertue, ſpringing from the true feare and  
knowledge of God, the mother of Meekeneſſe, and ſiſter  
of Deuotion, without which no man can attaine to the  
knowledge, and ſeeing his owne miſery in Adam, and  
ſalutity in Chriſt. It teacheth vs to liue like Chriſtians,  
not like Pagans: to looke like a Lambe, not ſpeake like  
a Dragon, to throw downe and ſubiect our ſelues, to  
haue

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haue the name of God in our tongues, and the feare  
God in our hearts.

Poli. Why is it then : That men continue so proud  
heart, and so confidently wise in their owne imagin-  
ons : There were neuer better teachers :

)))

Theo. 'Tis true, neuer more teaching, nor lesse follow-  
ing: neuer more talking, and lesse practising . For we  
now study to serue all turnes, change themselues into  
formes : With a trice becomming openly Protestants  
secretly, Papisses : inwardly neither, outwardly both.  
Our lines worse then our forefathers who liued in igno-  
raunce, for in truth they knew very little, yet did we  
much : But we haue filed tongues, but defiled hearts  
the more good we know, the lesse we do.

Poli. I will indeanour, that the same be reformed  
my selfe.

)))

Theo. I pray God you doe, and that you vse not  
heretofore you haue done, to be a Woke-bearer, a car-  
terfeit of holinesse, a Saint in honour, and a Diuell  
demeanor.

Poli. But leauing to be thus Criticall, doe you  
demne them which beare the Bible about them :

Theo. No. But as hee that did beare Christ, is  
called *Christofer* . So you of bearing your Byble, be  
called *Bibliofer* a Bible-bearer.

Poli. Doe you not thinke it then an holy thing  
carry the Bible ?

Theo. No. Unless you will confesse that All is  
holy.

Poli. Why so :

)

Theo. For one Ass will carry 500. such bookes, and  
I thinke you are as well able to carry as many, be-  
as well bridled, and Sabled, and Spurred forward,  
commonly an Ass is.

Poly. Yet is it no absurdity, to attribute holynesse  
the Ass which carried Christ.

Th

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Theo. I do not enuy you this holinesse, if therefore you will, I will giue you a relique of the same Assē.

Po. you gibe at mee, yet your gift should not displease me, for that Assē by touching Christ, was consecrated, and made holy. cc

Theo. When belike they were holy that buffeted him, for no doubt they taught him. cc

Poli. But test not. Is it not a holy thing to beare about one the Bible or Gods holy word?

Theo. It is, if it be truly done, without Hypocrisie.

Po. Let Monkes and Fryers be Hypocrites, what haue I to do with it: First then tel me what is hypocrisie?

The. It is a cursed and capitall crime, It is the slaughter of sanctity, and massacre of verity: Welles sacring, Heauens vnhalloving. *Medea* confesseth that she could by the help of *Hecate*, *Ripis mirantibus, amnes in fontes redire suos facere*. By her incantation make Riueres run backwardes againe into their Fountaines, turne streames backward, and rootes of trees vpwordes: A thing very prodigious: but this sinne of Hypocrisie (that makes shew of that which is not) can do a great deale more then that: For wheras she could only enchant by her charms, Riueres, hills, woods, herbs, stones, &c. This couers *Neroes* cruelty vnder *Catoes* gravity: and *Herods* butchery with *Iohn Baptists* simplicity. This causeth mē carrie in their hearts vntrue thoughts, in their mouthes Hony, in their minds Cal. Hypocrisy maketh truth (vnder a false shew) her cloake to coner all her abominations, so that she infecteth the very heaues with the breath of her mouth, the very aire with the benome of her tongue, and surmounteth Hell with the malice of her hart. cc

Poli. But what pretendes this carrying of the Bible: Doth it not betoken a Gospellike mynde, or holy heart?

Theo. Yes, where the life, and conuersation agrees with the Gospell, or Gods word, and where it is otherwise, As it not Hypocrisie?

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Po. It seemes so : But what is it truly to bear the booke  
of God, or the Bible ?

77 The. Some carry it in their hands, as the Fryers  
Saint Francis, do. *S. Francis* rules of their order :  
can Asses and Pack-horses do : Some in their mouths  
hauiing at euery worde, Christ, and Gods word, which  
is Pharysaicall : Some in their mindes, or by heart. He  
he carries it truly, that in his hands, in his mouth, and  
in his hart carries it.

Po. yet for all that, they are not all holy, which haue  
the Bible in their minds.

Theo. Play not the Sophister with mee, none haue  
in minde, that doth not inwardly loue it : nor doeth  
a man loue it, that in his life, behauiour, and conditio[n]  
doth not expresse, and obey it.

Poli. I do not well vnderstand these high matters.

Theo. I will tel you more plainly. If you carry on your  
shoulders a bottle of good Rhenish wine, or swete  
cadaine, what other is it then a burthen ?

Poli. Nothing els.

Theo. If you hold it in your mouth, and presently  
it out, what then ?

Poli. It doth no good.

Theo. But if you drinke well of it.

Po. There can be nothing more heauenly, or better.

The. It warms your bodie, Cheeres your counte[nance],  
and makes you merry, and ioyfull, doth it not ?

Poli. It doth so.

Theo. Such is the Gospell or Gods worde, for be-  
once digested, it changeth the whole habit of a man,  
and requieth (or rather reneweth him.)

Poli. Do you think I liue not according to Gods worde  
or the Gospell ?

Theo. No man can tell better then your selfe.

Po. If the matter were to be decided with my sword.

The. What if a man should to thy face call thee a

## The Bible-bearer.

o2 glue thee the lie, what wouldest thou do?

Po. I should kill him, o2 soundly beat him.

The. yet this booke that you beare, teacheth you to render for euill good, and to turne thy leste cheeke to him which strikes thee on the right.

Po. I did read it, but I forgot it.

The. you pray often I am assured: Do you not.

Po. What is Pharysaicall.

The. It is Pharysaicall to pray long, and not from the heart, but your booke willes you to pray, and that from your soule.

Po. I do sometimes pray.

The. When?

Po. When it comes into my mind.

The. What prayer doe you then vse?

Po. The Lords prayer.

The. How often?

Po. Once: for the gospell forbiddeth vs *Battology*, that is, repeating one thing often.

The. Can you with attention say al the Lords praier?

Po. I neuer tride it. Is it not inough y I pronounce it?

The. No, if it bee onely with the tongue, for God respects, and heares the voice of the heart. Do you fast often?

Po. Neuer I.

The. But your booke, enioyns you to fast and pray.

Po. What good doth fasting?

The. It serueth to 3. speciall god ends, first to mortifie and subdue the flesh: Secondly to stirre vp our minds to meditation and prayer. Thirdly, to bee a Testimony of our inwarde humility, and dutifull obedience to the will of God. We ought to fast to keepe our bodiees from surfetting, and our soules from sinning. The diseases of the minde (saith an holre Father) are healed with praying, and the lustes of the body with fasting. For euen as a wanton pampred horse doth strue to cast his ryder,

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August.

Kyder, so doeth a wanton pampred body by fasting resist against vertue. It is good to fast (saith Saint Ambrose) but better to giue Almes. When the lustes of our flesh are mortified, our wronged brother satisfied, and our needy neighbour relieved, then God with our fast is well pleased. Augustine in his Sermon in the wilbernes sayth :

The sicke for lacke of stomack fast,  
the poore for want of meate,  
The couetous chuffe to spare his purse,  
the glutton more to eat :  
The Apish Hipocrite for praise,  
a good man for his soules ease.

Po. I could like well of fasting (for it would saue me much money to eat lesse) but that my stomacke and belly call still for meat.

Theo. But Paule saith, they cannot serue Christ that serue their bellies, you eate flesh euerie day, do you not :

Po. When I can get it.

Theo. But your strong-fence-like body is taught to plucke downe the pride of the flesh, if it be with feeding on hay, or barkes of trees.

Po. But Christ saith, a man is not defiled with that which goeth into his body, or enters into his mouth.

Theo. If we feed moderately without offending.

Po. This shall profite me, and teach mee to refrain from inordinate diet and drinking.

Theo. I wish it might. But hath thy booke yet taught thee to know what thou art :

Po. I am a Man.

Theo. What man is :

Po. Po.

Theo. I will then tell thee, he is a Pirrhor of miserie a playe of Fortune, and a prey of death : Hee is borne weeping to shewe his wretchednes, hee liueth laughing

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and toying, to bewray his folly, hee dyeth sighing, and sobbing to declare his infirmity. *Oh homo* (sayth Chrysostome) *si consideras quid peros, quid per nares, quid per cæteros meatus egrediatur, nunquam vilius Sterquilinum inuenisti.*

Po. What profit is it to me to know what man is?

cc

Theo. There is nothing more needefull to man, nor more necessary to suppress and subdue his haughty affections, then continual remembrance what he is, from whence he came, and whether he shall. That in calling to minde his base mettle, his Wretched condition, and most all generation, he may the rather be moued more humblye and lowly to conceyue and esteeme of himselfe.

Po. Thou mightest do well then (*Theotimus*) to tel me what the world is, for I am sure there is much villany in that.

Theo. What the world is: Her myzth is nothing but sorrow: her pleasure pain: her wisdom foolishnes: and her wealth misery: pinching some with pouerty, and oppressing with misery, aduancing the proud and vicious without desert, detecting the Humble and Vertuous without cause: bestrengthening the forward and seditious, and molesting the quiet and obedient: permitting the ignozant and foolish to speake, and putting to silence the wise and discreete: extolling crafty dissemblers, and despising simple innocents.

The worlde (*Poliphemus*) tormentes some with strife and contention: some with sicknesse, sores, and diseases. Insomuch that if an olde man would set down the Tragedie of his life (from the day of his byrthe till his departure to his graue) a man woulde wonder that the body could suffer, and the hart could beare so painful and dolorous a pilgrimage.

Poli. Why is it then that y<sup>e</sup> world so bad, men put such  
affli.

## The Bible-bearer.

affyance in her, and are so easily seduced by her subtilties?

11) Theo. The first cause is, Couetousnesse, which (as Reuerend Father saith) *Colit Idola, quæ finxit*: for when as the eternall Maiesty is onely mighty, wise, bountifull rich, blessed, and full of all goodnesse. Now the Spite saith, it is my Money that can doe all thinges, therefore the most mighty, prouide all thinges, therefore most wise: giue all thinges, therefore most bountifull purchase all thinges, therefore most rich: cause a man to liue in all plenty, therefore most blessed.

11) The second is our owne corruption and deformitie through Adams fall. Since which time, the nature of man is so fraile, the occasions vnto euill so many, and the illusion of Satan so prompt, and ready that (except Gods speciall grace preuent him) he is apt vpon euery light occasion to be drunke with the dregs of the world and to yeld vnto sinne and wickednesse, being more easily brought to conceiue an error by one litle word, than the truth by a long tale, and sooner seduced to conserue vnto vice by one small example, then conuert vnto virtue by many vehement perswasions.

Poli. These Resolutions of thine haue done me much good, then my booke as yet.

Theo. I thought what a Bible-bearer, what a soueraign professor I should finde you: I tolde you, you would proue one of those that carry your Booke and frequent Sermons more for fashion of the world, then loue to the word. But do you liue chaste?

Poli. Happily I shall do when I am old. But shall I confesse the truth vnto this Theonimus?

Theo. I am no Priest. If you will bee confess, let some other, or rather confesse vnto God.

Poli. Why then (Poliph.) know I am not yet a perfect Gospeller, but one of the common sort. The Gospellers (I meane our fraternity) doe especially hunt after

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four things.

First, to fill our bellies.

Secondly, to feede our lusts.

Thirdly, to haue liuing.

Fourthly, to be vncontrouled, or to do what we list.

Theo. You say true indeed, there be many y challenge to themselues the addition of pure professors, who strue to liue as they list, and thinke it a burthen and seruitude to submit their necks and soules to the yoke of humain obedience, but holde that a Christian mans liberty is to liue as he please. and for this cause some haue refused to receiue the Lords Supper kneeling, &c. They will not (for sooth) bee drawne vnder the yoke of mans power, but are of such a peruerse nature, as that they would not onely take vnto themselues liberty in thinges indifferent, but indeauour also to crosse the customes of the Church: For some haue sent their Seruants to Plough and Cart vppon the very feast day of the Nativity of Christ, which wee commonly call Christmasse day, to crosse the custome of the Church of England, which keepeth it holy. Others (as appeareth by Oxfords answer to their Petition exhibited to the King) Did spend the fift of August 1605 in fasting, to crosse that authority which commaunded them to celebrate it with ioy and thankfulness for his maiesties strange deliuerance from the conspiracy of the Earle of Gowry. There is another society of men, who in the time of Lent, were wont to eate flesh seuen daies in the week, though out of Lent but fise, and I thinke they did it to no other ende but onely to crosse the authority of that power, which enioynes them from eating of flesh meat at that time of the yere. Thus they behaue themselues (in dede) like men that labour to liue vncontrouled. They will be euer in an extreame, for when we feast, they will fast: and when we fast they will feast: And carry to the eie of the world such a seeming

Oxfords  
answer &c.

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theto of sanctity, that (vnlesse a man be well acquainted with their manners and conditions) they are able to de-  
reine a very well taught and grounded experience. This  
I know (Poli.) thou art able to iustifie of thy selfe in thy  
obseruance of their beheaviours since thou hast bene a  
Bible-bearer, I meane a p[ro]fesso[r] in thew, not in dede,  
if thou wouldest but discouer their absurdities which I  
thinke very fit for a Caution and instruction to others.

Poli. I am not yet (Theo.) so resolu[ed] a p[ro]fesso[r], but  
that good and hoiesome p[er]suasiōs may p[re]uaile w[ith] me,  
for (methinkes) I cannot rellish our Teachers doctrine,  
no[r] do I like their impugning of the magistracy, no[r] their  
exhorting the common people to repute those Princes for  
Gods Enemies, that liue not vnder the yoke of their  
pretended holy Discipline.

Theo. I make no doubt but thou wilt grow into a dis-  
like of their dealings, for they haue dep[re]aued and flau-  
dered not onely the common booke, but the whole estate of  
the Church as it was reformed by her late maiesty. Yet  
in her maiesties life time, the state of this church of Eng-  
land was so dep[re]aued beyond the Seas, by new fanght  
Disciplinarians, as that it hath bene conceiued by very  
godly and Religious men in f[or]eigne Countries, that  
we haue no lawes, no good orders, no discipline, but that  
euery man may do what he list. They refuse to subscribe  
to the Kings lawfull authorit[y], in causes Ecclesiastical  
to the Articles of Religion, to y<sup>e</sup> Booke of common pray[er],  
and the orders rites and Ceremonies of our Church.  
Say they dissent from vs in thinges accidentall and Cer-  
emoniall. For example sake, the Cappe, and the Surp[lice]  
p[le]sse &c. are *Adiaphora*, that is, thinges indifferent in  
their owne nature, yet are there many of so peruerse  
condition that rather then they will weare them, they  
will lose their liuings, and forsake their callings.

Poli. They are not of my minde, for in my opinion

Exhortati.  
to England  
Page 92.

Qualter. e-  
piscop Eli-  
cusi an.  
1574.

Pet. Mart.  
in Epist. 3.  
Beza. in E-  
pist. 8, & 12

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that is then great folly and insolency. Had I a good living I should willingly vse those matters, being things so indifferent, before I should forgoe my meanes by such a madnesse.

But why haue they cryed out against benificed-men, saying they were *Ventris ministri*, Ministers of the belly, and that they could not teach truely, because of their great living.

Bulling. ad-  
uersus Ana-  
bapt. fo. 18  
102.

Theo. The onely thing I think (Poli.) they aymed at, was that the Pastors might be expelled, & so they might succede them. *Swinglius* saith, They teach that such cannot preach the Gospell sincerely, which haue great benifices: But their hope is to haue the true Pastors expelled, that they may succede in their places: And yet forsooth they publikely protest, they seeke for no living.

Zuingl. in  
Ecclesiast.

Po. But I pray thee tell me (The) that I may profit by thee? how long hath the Surplesse bene vsed?

Theo. The Godly fathers of the Church in the purest estate therof, haue left it in w<sup>ri</sup>ting, that the Ministers in their times did vsually put on white garments, in the celebration of the Sacramentes, and execution of diuine Seruice.

Hierom. de  
scriptoribus  
ecclesiast.

Say it was vsed in the very dayes of the Apostles, as is testified by *Hegesippus*, who (as an holy Father saith) liued nere the Apostles time. His Testimony is this, When Iames surnamed Iustus, went into the Temple, he was apparelled with a linnen vesture.

Hegesip. li.  
comment  
linea, no la-  
nea veste  
induanatur.

Poli. This shall suffice me for that question, but why do our teachers tel vs that the Crosse in baptism is a piece of Popery?

Theo. Wherein they commit a fallacy, for it was vsed in the Church within the compasse of 300. yeres after Christ, and hath bene vsed euer since. Besides the w<sup>ri</sup>tinges of many fathers, that iustifie the same, *Dionysius Arcopagita*, who liued in the Apostles tyme,

Dyon. Ar-  
cop. de ec-  
clesiast. hie-  
rer. ca. de  
baptismo.

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maketh mention of the Crosse in baptisme, why do they finde fault with the Ring in the solemnization of Marriage?

Zanchius  
de matrim.  
Cap. 2.

The. They are too nice in their points. The ring in Matrimony is an auncient Ceremony. For *Tertullian* who lived almost 200. yeares before *Saint Chrysostome* time maketh mention of it. Therefore *Zanchy* speaketh in our behalfe for the vse thereof, *Res externa, &c.* Things externall which are not repugnant to the word, and which neither are Superstitious, nor obscene, are to be obserued according to the Custome of the Countrey wherein we liue. But many make shewe of zeale, where there is none: affecting new formes, Inuenting new opinions, and running from error to error.

Po. What thinke you the cause that many haue so run from one newe opinion to another, and are of no more stayd and settled a iudgement?

T.C li. 1  
pag. 154

The. I coniecture it to bee, because they haue contemned and disdained the auncient fathers of the church, and haue thought it the losing and mispending of good hours to peruse their writings. For one of them being bidden (for his conformity) with the Testimonies of the Church, called and principall Doctors of the Church, cried out, the Truth was measured by the crooked yard of Tyme, and termed the seeking into the Fathers writings, A raking in ditches, and that his hart waxed cold, and his flesh trembled to heare men say, that a Preacher should quote Doctors, alledge Poets and Philosophers, and confirme his matter out of humane vvriters. And yet *Paule* himselfe doth alledge *Aratus*, *Menander*, and *Epimenides*, who were all Heathen Poets.

Idem. li. 1.  
pag. 154

Poly. I thinke that warrant enough, and sufficient. But what is the reason then, that since my late conference with some of them, I haue hearde such exceptions taken against Poets and Philosophers, and the fathers

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whom they ought rather to reuerence (with Seneca) saying, (*Ego illos veneror, &c.*) and to do a kind of homage to their very names:

The. I am thus conceited of them, that as *Petilian* dispraised *Logicke*, and *Rhetoricke*, because hee himselfe had no skill in these Artes: So many *New-fangle-Nouilists*, contemne all *Gentile* learning, and finde faulte with such as make vse of it, because they themselues are ignorant therein: Resembling the Fox, that dispiseth the *Grape*, that himselfe cannot reach: or rather like that old *Foxe*, that by a mischaunce hauing lost his tayle, went presently to other *Foxes*, and perswaded euery one of them to cutte off hys *Taile*, pleading that it was to weightie and Cumberesome, &c. But the matter coming in question, and to be thoroughly scanned, it was founde that the subtle *Foxe* did it to couer hys owne deformity, which should neuer haue beene espied, if it had once become a fashion, or custome to bee without *Tailes*.

Pol. But note vnto mee I praye thee some of the Qualities, and conditions of their *Profelytes*, and followers, I meane such as are of the *Vulgar* sort, such as thou tearnest fashionarie Bible-bearers, that will goe fire or seauen Miles to heare one of their owne Teachers, and returne home ready to do mischief to their neighbours.

The. Their followers (*Polyphemus*) behaue themselves, according to that Image of the worlde that I haue seene pictured with the feete upward, importing that all thinges are turned by side downe.

The very Cobbler in these dayes, although hee bee taught and warned, *Ne sutor ultra Crepidam*, and that his Art forbiddes him to go aboute the latchet, will yet finde fault and condemne the Workmanship of the thigh of the Picture.

Aug. lib. 3.  
contra Petilian ca. 16

((C

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The very Butcher, whose skill reacheth no further then the opening and cutting vpps of an Ore, will yet assume the cunning to Anotamize a man. The proud Tayloz, that hath serued a Prentishippe onely to learn the fashioning of Garmentes, will take vppon him to teach Preachers to shape their Sermons to sute his sections.

The Cooke whose whole learning lies in the Kitchen and Larder-house, will bee salwy and meddle with the order of the Church. The Smith whose Art extends selfe no further then his forge, will yet be so bolde as to blow the Coales of Contention into the Church, and forge newe Opinions vppon the *Arvile* of errour: y many will carpe at the Churches Governement, and blame the life and dealinges of other men, when themselves are farre Worse, and altogether vnable to give good directions to their owne ordinary affaires, y doe they beare the Worlde in hande, that whatsoeuer they doe, they doe it being moued thereunto by the Spirit.

But to such I could wish milder Spirits, and that they would not meddle so much in other Mens calling and so little in their owne: but that they woulde learn how dangerous a thing it is, to goe beyond the limittes and Perincies of their Professions, and to leane their prejudiciall and obstinate mindes, being first content to trye all thinges, and then afterwarde to holde fast that which is good.

Theo. By your speeches then it appears, that it were better for vs, if we were all of one mind, and of one profession of Religion.

Poli. 3 (*Poliphemus*) So it standeth with the Truth for *Aequalitas prima pars est equitatis*, Equality is the first

eneca in  
pist.

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first, and chiefe part of Equity. And it is not good as (Seneca saith) to be busy in a wel ordered state. It is incōvenient that one people, within the said Land, and vnder the same gouernment should be vnder diuers opinions, but be all ledde by one Law and rule. It is the sayings of Curtius, and it may be helde an Oracle for Truth, that *Eiusdem iuris esse debent, qui sub eodem Rege victuri sunt.* They ought to be vnder one law, that are vnder the gouernment of one King. It is also the Judgement of the Fathers, that such as liue in the same Church together, should be vnder Law indifferently, and bee enforced by the Lawe to accomodate themselves to the customes of the place wherin they liue. In his rebus (saith one of the fathers.) *de quibus nihil certi statuit Scriptura diuina, mos populi Dei, vel instituta Maiorum pro lege tenenda sunt.* Another holdeth it berye meete that Ecclesiasticall Traditions, (namely such as do not hinder faith) shoulde be obserued, as they are deliuered of our Elders: and that the custome of one should not be ouerthrowen with the contrary customes of others.

Seneca in  
Tripod.

Curtius  
lib. 10

August.  
epist. 86

Hemingius holdeth it an heinous sinne to break the ordinances of the Church. *Qui violat* (saith he) *Ecclesiasticam Potestatem, peccat multis modis.* Yet many now adaies, forgetting to knowe that it is free for euery Church to make a forme of Discipline or policie fit and profitable for it selfe, because the Lorde hath prescribed no certainty in this behalfe, (like distemperring humours) haue gone about to alter the state of this mysticall body, which whether it be the puffed of Ambition in some, who like Diotrefes, woulde haue preheminence, *Qui quoniam non possunt primum locum in Ecclesia obtinere, idcirco illam scindunt, vel ab ea discedunt,* Or the pricke of theyr owne primate Spirit, who would haue all thinges according to theyr owne minds, sure I am, the Deuil hath inuened

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invented Schismes, to subuert faith, corrupt verity, and rent vniety, *Ut quos detinere non potuit via veteris caritate, deciperet noui itineris errore.* That them, whom he could not keepe in olde blindnesse, he might deceiue with new opinions and errors.

Poli. But whence grow these warres and contentions: that men for wearing of a Surplise, bury their talent in a Napkin: That they stand on a corner Cappe as on a corner stone: That they trouble Christs Spouse for a King in marriage, and refuse to present her as chaste Virgin to Christ: That for the crosse in Baptisme they leaue the Fountaine of living water, and become such enemies to the Crosse of Christ Iesus, &c.

Iam 4, 1.

Theo. From hence they proceede (Poli) even of the lusts (as Saint James saith) that fight in their members. They lust, and haue not: They enuy and haue indignation, because they cannot obtaine: they fight and warre, because they get nothing. They would and will not, they dissemble ambition vnder the cloake of dislike: because the maister of the feast bids them not, Friend sit higher, as of some heere, in his daies speaketh *Iohannes Sarisburiensis*. And we haue many a *Iohn*, who if he can be *Sarisburiensis*, would preach the faith which before was destroyed, and retract like Paule, when I was a child one I spake like a Childe, I vnderstood as a Child: thought as a Child: but when I became a man, I put away childish things, &c. But it were a happy thing, if they would conforme themselves, and be obedient to the Church, for many by factious behauiour are drawn to be our aduersaries. It causeth much griefe, and bringeth great sorrow to Gods Church, when Sonnes fight against their Father, graine heads against gray haire, and men of yester day, presume to crosse antiquity. As they of Athens saide truely of their diuisions, *Alexander philippum nostris dissensionibus*, so we strengthen the

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and Phillips faction by these our dissentions.

Pol. What is the reason that *in rebus tam multis consortium, cum vita tam in explicabile diffidium?* In so many things fellowship, and in life no friendship?

Theo. It is so; this, that men so; wealth will be Hypocrites, and dissemble Religion, carry books to shew an inward zeale, and yet bring (all one body) in the members no Sympathy: being all one spirit, and in the affections no harmony: All one hope of heaven, and in Coheires no Symphony: All one Lord, yet in fellow-Servants no unity: All one faith, yet in opinions no Symmetric: All swozne in one Baptisme, yet in fellow-Souldiours no Symmachie: All adopted by one father, yet in byrth much discord, and no fraternity Thus riches enchaunting the minde, causeth a man to thinke himselfe tall when he is but foolish, strong when he is but weak, fenced when hee is but naked, to leane the true Tower, and strength of his defence, and to trust in the weak and rotten walles of wealth.

For mans nature is composed of two contraries, of a mortall body, the Earth, and an eternall soule which is from heauen; and they are as contrary as Heauen and earth: whilst either of these parties, are naturally moued to conserue the good of his owne nature. It cometh to passe, that both this base and earthly part drawes a man vehemently to be attent vpon earthly things, and contrary to that diuine and heavenly part doth couet to carry men by into heauen from whence he is descended: by meanes of which repugnancy in mans nature, it is brought to passe, that man is wonderfully diuined into

C

contra

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contrary desires : endeavoring to ioyne things together, which of their owne nature are seuered farthest asunder, wearing himselfe with infinite toyle, how to ioyne with God, and the world together. To partake of corporall pleasures, and spirituall ioyes : To possesse the prosperity of earth, and the felicity of Heauen : This is the cause of so little faith amongst Men, of dissention, Hypocrisie, and all Neutrality at this day : For many would faine bee Christians, and worshipping to worship God, and *Mammon* too : Tasting the sweetnesse of Heauen, and of the earth, and so would be Neuters, that is, hot and cold too.

Po. Are there many of this sort, thinke you?

The. Too many (Poli.) both men and Women, the like the *Ambidexter Gebionites* play on both sides, and halt betwene opinions : If the head bee for their profit they goe after it : If the eie, they goe after it : And these Neuters, (or rather Viers) are like those Sea-Calues, *Cacodiles*, *Otters*, and *Sea-Colts*, in Aristotle and Pliny, which are one while in the water, another while on the land, for greater booty : iustly feared. *Dubia* by *Isodorus* because you cannot tell where to haue them : Sometimes they are *Natantia*, and swim with the tide, other sometimes *Gressabilia*, and go back for aduantage; but amongst many there are few found, that side neither to the right hand, nor the left, but go straight forward without Hypocrisie.

Poli. Are there women also that are shew-carriers, Bible-bearers, Hypocrites, and dissemblers?

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The. 3 (Po.) and that sere is very dangerous. There are many that to bee reckoned religious, frequent Sermons, haue their Bibles sayzely bound, and hanging by their sides, when they cannot so much as read them, much lesse haue them imprinted in their hearts. These make their euill vnder a baile of purity, and vnder a faire shew shadow much mischief. Their eyes are snares, their wordes charmes, their deceite much, and their desires more. Their consciences like a Pumpe-stone, light and full of holes, for lucre prone to change to any humoz.

Po. What is the punishment assigned for such Peterers, Hypocrites, or dissembling Bible-bearers?

The. The paine is no lesse then to be vomited out of the Lordes mouth. That is, that all Peterers for their Hypocrisie and dissimulation, should be cast out of fauor with the Sonne of GOD, which is a wofull and importable chastisement, if wee consider his diuine Nature rightly, what the son of God is, namely that he is the same God that is vnto vs the cause of our being, the Fountaine of life, and the founder of all ioy.

Poli. Is that onely meant by Vomiting?

The. Po. By this vomiting is meant more then a bare electing out of fauour: For therein is exprested a feareful, and violent casting out in anger: In this Simile the Church is compared to the stomack: The Luke-warme Peterer or Hypocrite, to the Luke-warme Water,

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and

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and their grieuous disturbance to noisome vomitings.

The Church is compared to the stomack, because as the stomack by altering and concocting the nourishment receined, feedeth and preserveth the partes of the bodye: So the Church by concocting and digesting the fode of life, doeth nourish and preserve the body of Christ, even in such sort, as from out of fode in the stomacke the liuer draweth blood; the hart, Spirit: the braine, Sense: the sinnewes, strength: the vaines, nourishment: the body, life: So out of the fode of immortality (which is the word of God) that is in the church, to every member of Christ doth the hart draw faith: the will, obedience; the understanding, knowledge: the conscience; Comfort: the body, immortality: and the soule, all felicity. And that also after so rare, and stupendious an order, that even as the stomacke: so doeth it quicken by killing: renewe by destroying: growe wise, by foolishness: obey, by rebelling against it owne flesh: obtaine life, through death: felicity through misery: and eternitie, out of mortality.

**Q. Why is the Jeweler, or Hypocrite, compared to Luke warme water?**

**A.** For that luke warme water to a fasting stomack (being receined) is hurtfull: while it remaineth is grieuous full: and being ejected is shamefull. Because all Jewels and Hypocrites are even such in Gods Church, not onely by hindring the work of Gods spirit in the church, but by the unquieting and disturbing of the same.

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Poly. Why are their disturbings compare to noisome vomitings?

Theo. Because, as that which breedeth vomiting, is cast out with hatred, so that it is enemy to nature: with violence because it oppresseth the stomach: with shamefulness, because the vessells thereof are laid open to the view: and lastly so elected, as neuer againe to be receiued: so all Hypocritical Bible-bearers, as incorrigible persons shall: by the Lorde himselfe bee throwne out of the Church, as filthy vomitings out of the stomacke, and cast out with hatred: because they are enemies to Christe, so deceiuers of his people: with violence, because they oppress and oppresse the Church: with shame, because their hypocrisy shall be made knowne: and lastly cast out of the Church, neuer againe to be receiued: because while they were in the Church they could neuer be amended. Thus the hatred of election doeth shew the detestation of the Crime: the violence, the mightines of the paine: the shame, the horribour of Confusion: And the neuer returning, the eternity of destruction.

But these Hypocrites (perhaps) will say as much of thee as you say of them.

Theo. Not vnlike so: so they are apt enough to iustifie themselves: but I may answer them with the poet, *Oh maior tandem parcas visane minori:* *Uy* Horat. lib. 2. Sat. 3  
first cast out the beame, the beame in thine own eye, and then afterwarde thou shalt see clearely to cast out

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out the moat that is in ours: They are full of wound  
themselves, yet vpbzaide vs with Scarres: They  
duce vs from slipping, when themselves fall down  
headlonge: They are couered with myze, and yet  
umph at our spots.

They are as full of dissentions in their owne errors,  
euer were the Heathens in theyr Paganisme: *Es  
sunt Sodalitia tot sunt factiones.* As Erasmus well obserueth  
so many orders, so many factions: so many men, so  
ny minds.

If they vpbzaide vs with Schismes, or Contra  
ties of opinions: I may bandy that obiection backe  
gaine, and aunswere them as Demaratus did Phillip  
Macedon, who asking him tauntingly: How doe  
Gracians agree at Athens and Peloponesus, when him  
was fallen out with his wife and his owne Sonne,  
dæde thou doest well (quoth he) Phillip to enquire of  
Concorde. *Qui familiam tuam tanta patris seditione,  
dissensione habes laborantem.* Woe hast so great discor  
and dissention at home in thine owne house.

Poly. It were happy then I perceiue if these Hypo  
crites were rooted out of the Church, that wee might  
græ all in one, and not stumble at smal matters, and  
go the greater.

The. It were much to be wished that as our reuerend  
Fathers haue caused an vniiformity of discipline in the  
Church, so they would not onely erecate that Peace-

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ing Canon, that none Preach against the Doctrine,  
of another, but prescribe also generant Tennants of our  
Church to be followed by church-men in the lesser mat-  
ters of Doctrine, that foolish and vlearned questions  
might be stayed. And if the Jewes be tyed to their Ca-  
nons: the Turkes to their Alcoron: Logicians to the Axi-  
oms of Aristotle: Physitions to the Aphorismes of Hipocra-  
tes, and Galen: Geometricians to the compasses of Euclide:  
Rhetoricians to the Preceptes of Tully: Lawyers to the  
Statutes of Iustinian: yea Gramerians to the rules of Lil-  
ley, why not such as are brought vp in Christes Schole  
to the Rules therof: who is a Lilly of the Vallies and as a  
Lilly amonge thornes, so is Christes to be amonge the  
Daughters, &c.

Po. Are these Hypocrites and Rewters, such so-  
pers of dissention and varieties amongst vs.

The. No doubt of it. Wee reade of a crafty King in  
Plutarch, who knowing his Enemies the Egyptians  
would not match him in strength, if they matched in  
minds and accorded in their Counsell, entoynd each  
Countrey, the worshipping of diuers Beastes, which  
were Enemies by Nature, and wouldd prey eache on  
other: And while every one defended his beast against  
the rauid of another, and tooke his wronges im-  
patiently it came to passe at last (saith the Authour)  
*De ob animalium inimicitias ipse quoque gentes re per ob-  
ruina infesta sibi invicem hostesque redderentur.* What

lib. de Isid.  
et Orisid.

by

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by the enmity of their hearts, the people themselves  
 alwaies became such Enemies that hee subdued the  
 Thus, and more then so subtle is the wisdom of  
 nelle, who perceiuing vs to be *Insuperabiles nisi separa-*  
*les,* impregnable while knit in one mind and iudg-  
 he brings in Neuters and Hypocrites amongst vs:  
 serving, and fashionary Bible-bearers, that sow  
 questions, as tares among wheat, and as Idols  
 their private opinions, about which while we com-  
*Ob opitum inimicitias re non obseruamus ipsi quod*  
*reddimus.* Of this voting on questions, and vniuersal  
 Griues, cometh enny raylings, and euill carm-  
 through vaine disputations of men.

After which (as after Nouelties) their eares  
 turally itch: giuing themselves Achenian-like, to  
 thing so much as to heare new things, and nothing  
 bzing that vniuersal and true peace, that should be  
 thzen of one father.

Actes. 17,  
 21.

**Pol.** What is that peace and vniuersal byethzen?

**Theo.** It is the mother of *Cremities*, father of *Cal-*  
 and sister of *Solitarities*, it is the bond of the *Pat-*  
 the Creator of the *Prophetes*, and the refuge of  
 possies: It is the Calmenesse of the mynd, the li-  
 lity of the soule, and singlenesse of the hart.  
 It stancheth grudges, quencheth broyles, it  
 Carboyles, and pulleth downe the Crest of pride.

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him therefore that possesseth it, keepe it: let him that wantes it, seeke it: and him that hath lost it, go after it: For behold how good and pleasant a thing it is for brethren to dwell together in unity.

Which as it was ioyfull for David to behold in some of his kingdome, for *Ostendebat qui dicebat Ecce* (saith *Austine*) he poynted the finger to some whom hee sayde Behold: So I wish that Psalmes might now be sayde as truly *Ecce*: Behold how brethren of one heavenly Father dwell together in unity.

August. in  
hunc Psal.

I wish they that are without might poynt at vs, as did the Heathen at those Christians in the primitive Church, and say, Behold how these Christians loue one another. Not like Hypocrites, in superficiall and worldly shew, but as becomes true Professors with inward and hearty affection: such as becomes the Seruaunts and Sonnes of theyr Master and Maker. Now is high time the end of this world being said by the prophets, to be so nere at hand.

Textul. 39.  
apo. aduers.  
Gen.

Now gather they the end of the world is at hand.

The. Because (say they) When we now as they did when the flood was nere, banquet, eat, drinke, buy, sell, take vse, or gayne, build houses and palaces, kinges make warres, and manage Armes,  
F ministers

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ministers study to augment their tythes, Diuines  
knit Syllogismes, and the Commons are tumultu-  
ous. To conclude, there is no euill which now is  
not among men: hunger, thirst, theft, and Robbe-  
ry, warres, Pestilence, Sedition, and want of all  
that is good.

Wherefore let the same mind be in vs, (shall I  
say with the Apostle that was in Christ) the same.  
Say I am out of hope of it: He was such a louer  
of men, as they were but men, that he layde down  
his most pretious life to the most ignominious  
death, for man his most rebellious Traytor. Be  
if not the same, yet let the like minde be in vs that  
was in Christ: at least let the minde of Aristotle  
Heathen and naturall man bee in Christians; let  
the shame of mankinde, let not the minde of Tygers  
of Wolves, of Bears, and of Lyons be in vs, lea-  
ue we be Shame-kins to mankinde. Say, let but the  
minde of these to their owne kind, the mind of Lyons,  
to Lyons; of Wolves, to Wolves be in vs, not  
to hate our mankind, and good enough. But alas  
when it should be *Homo homini Deus*, Man to man  
a preseruer, now it is become *Homo homini Lupus*,  
Man to man a deuourer. Euery man hunteth  
his brother with a net. Yea, whereas all mindes  
and motions of Cunnity are in these beastes, but singu-  
lar and peculiar to theyr kynde, they all make  
one Man like Ryuers in the Sea, who is to be  
in mind rauenous as a Wolfe, in head crafty  
Fore, in heart fiery as a Tyger, in tongue

son

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sonous as an Aspe, in the euill eye, deadly as a Cockatrice, in bloody handes cruell as a Lyon: Therefore the Psalmist compareth this man not to one beast, but to the beastes that perish. *Video blandas consalutationes, amicos complexus, hilares compositiones, ceteraq; officia humanitatis;* I see indeede (saith Erasmus) every one giue sayze spoken and courteous salutations, friendly embracings, and congies, merry meetinges, and kind drinkeing one to another, and other such parts of humanity: *Ac o rem indignam* (it is the complaint of Peace hir self) *ficta, fucata omnia*, all is fained friendship and Hypocrisie. One cannot see the least shadow of true amity amongst men, all is naught but dissimulation and deceit.

They couer hart burning, and malice, Enuy, & hatred vnder these duties of humanity: cloakes of Curtesse, and faire seeming shew of piety: They come in sheeps cloathing with the name of brother of Friend, Cousin, and Kinsman, *Et astantem vapidam* *Servum sub pectore Vulpem*, and within they are ravening Wolves. Where is now a faithfull yoke fellowe that is *Alter idem*, in whose eare a man may lay his hart, and his life in his hand: where is a Nazianzene with a Basil: An Augustine with an Alpini: which like a paire of Turtle Doves mourn and reioyce together: where are they that beare one the others burthen, and support each other thorough Loue: The Heathen in their daies, sought but eight such faithfull yoke-fellowes,

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Pylades.		Orestes.
Nisus.		Euryatus.
Patroclus.		Achilles.
Theseus.		Perithous.
Castor.	and	Pollux.
Tydaus.		Polynices.
Scipio.		Lælius.
Damon.		Pythias.

But if now the Lord should looke downe from heauen vppon the childezen of men to see if there were any that would vnderstand, and seeke God in the loue of his neighbour, that of *Dauid* might now be returned, *Ne vnus quidem*. There is scant a man to bee founde on the earth: If now, as once *Diogenes* sought an honest man in the street with a candle at noone day: or if as the Lord had his Prophet, one should now run to and fro by the streets of *Ierusalem* to know and inquire in the open places thereof if he could find one man that is faithfull to a man, he might (I feare) in many places retorne his errant with *Salomon*. Behold I sought one by one to find the count, and yet my soule seeketh, but I find it not: I haue founde one man of a thousand. And what is the reason of this: For that as *Christians* (saith *Augustine*) hauing all one Father which is God: one Mother the Church, whereby we are brethren in the spirit: we yet keepe not the unity,

Lib. de  
descript.  
Christian.  
ca. 71

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the spirit in the bond of peace. We would seme  
religious, yet shew it not in our wordes, carrie  
wikes in our hands to deceiue the worlde, yet not  
haue them grafted in our harts to please God. E-  
very man is led by his owne will, followes affec-  
tion, and obserues the rule of his owne opinion,  
neglecting, or at least neglecting that of Bernard. Tom. 1.  
*maior est copula cordium quam corporum, and Con-*  
*cordantes sunt qui animis quam qui corporibus comuni-* lib. 6. diuin.  
*guntur.* nearer are they of him whose harts instit.ca. 10.  
are of affinity in the spirit, then they  
who are but of kynage in  
the flesh.

FINIS.

